

¹I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.² God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,³ Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.⁴ But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.⁵ Even so then at this present time also there is a remnant according to the election of grace.⁶ And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.⁷ What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded⁸ (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.⁹ And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:¹⁰ Let their eyes be darkened, that they may not see, and bow down their back alway.¹¹ I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.¹² Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their

¹قَائُولُ: أَلَعَلَّ اللَّهَ رَفَضَ شَعْبَهُ؟ حَاشَا، لِأَنِّي أَنَا أَيْضًا إِسْرَائِيلِيُّ مِنْ نَسْلِ إِبْرَاهِيمَ مِنْ سِبْطِ بَنِيَامِينَ.² لَمْ يَرْفُضِ اللَّهُ شَعْبَهُ الَّذِي سَبَقَ قَعَرَقَهُ. أَمْ لَسْتُمْ تَعْلَمُونَ مَاذَا يَقُولُ الْكِتَابُ فِي إِيلِيَّا، كَيْفَ يَتَوَسَّلُ إِلَى اللَّهِ ضِدَّ إِسْرَائِيلَ قَائِلًا: ³"يَا رَبِّ، قَتَلُوا أَنْبِيَاءَكَ وَهَدَمُوا مَذَابِحَكَ، وَتَقِيثُ أَنَا وَخِدِّي، وَهُمْ يَطْلُبُونَ نَفْسِي؟" ⁴لَكِنْ مَاذَا يَقُولُ لَهُ الْوَحْيُ؟ "أَبْقَيْتُ لِنَفْسِي سَبْعَةَ آلَافٍ رَجُلٍ لَمْ يُخَنُوا رُكْبَةً لِيَعْلَى." ⁵فَكَذَلِكَ فِي الزَّمَانِ الْحَاضِرِ أَيْضًا قَدْ حَصَلَتْ بَقِيَّةٌ حَسَبَ اخْتِيَارِ النِّعْمَةِ.⁶ فَإِنْ كَانَ بِالنِّعْمَةِ فَلَيْسَ بَعْدُ بِالْأَعْمَالِ، وَإِلَّا فَلَيْسَتْ النِّعْمَةُ بَعْدُ نِعْمَةً، وَإِنْ كَانَ بِالْأَعْمَالِ فَلَيْسَ بَعْدُ نِعْمَةً، وَإِلَّا فَالْعَمَلُ لَا يَكُونُ بَعْدُ عَمَلًا.⁷ فَمَاذَا؟ مَا يَطْلُبُهُ إِسْرَائِيلُ ذَلِكَ لَمْ يَتْلَهُ، وَلَكِنْ الْمُخْتَارُونَ تَأَلَوْهُ، وَأَمَّا الْبَاقُونَ فَتَقَسَّسُوا⁸ كَمَا هُوَ مَكْتُوبٌ: "أَعْطَاهُمُ اللَّهُ رُوحَ سُبَاتٍ وَغَيُونًا حَتَّى لَا يُبْصِرُوا وَأَدَانَا حَتَّى لَا يَسْمَعُوا إِلَى هَذَا الْيَوْمِ." ⁹وَذَاوُدُ يَقُولُ: "لِنَصِرْ مَايْنِدُهُمْ قَحَاً وَقَتَصَا وَعَنْزَرَهُ وَمُجَارَاهَةً لَهُمْ،¹⁰ لِنُظْلِمَ أَغْنِيَهُمْ كَيْ لَا يُبْصِرُوا وَلِنَحْنِ طُهُورَهُمْ فِي كُلِّ جِينٍ."

خلاص الأمم بالإيمان

¹¹قَائُولُ: أَلَعَلَّهُمْ عَنُرُوا لِكَيْ يَسْقُطُوا؟ حَاشَا، بَلْ يَرْزُلُهُمْ صَارَ الْخَلَّاصُ لِلْأَمَمِ لِإِعَارَتِهِمْ.¹² فَإِنْ كَانَتْ رَزْلَتُهُمْ غِنًى لِلْعَالَمِ وَبُقْصَانُهُمْ غِنًى لِلْأَمَمِ، فَكَمْ بِالْحَرِيِّ مِلْوُهُمْ؟ ¹³فَأَنِّي أَقُولُ لَكُمْ، أَيُّهَا الْأَمَمُ: يَمَا أَنِّي أَنَا رَشُولُ لِلْأَمَمِ أَمَجْدُ خِدْمَتِي،¹⁴ لَعَلِّي أَغَيِّرُ أُنْسِيَّائِي وَأَخْلَصُ أَنَاسًا مِنْهُمْ.¹⁵ لِأَنَّهُ إِنْ كَانَ رَفُضُهُمْ هُوَ مُصَالِحَةُ الْعَالَمِ فَمَاذَا يَكُونُ اقْتِبَالُهُمْ إِلَّا حَيَاةٌ مِنَ الْأَمْوَاتِ.¹⁶ وَإِنْ كَانَتْ الْبَاكُورَةُ مُقَدَّسَةً فَكَذَلِكَ الْعَجِينُ، وَإِنْ كَانَ الْأَصْلُ مُقَدَّسًا فَكَذَلِكَ الْأَعْصَانُ.¹⁷ فَإِنْ كَانَ قَدْ قُطِعَ بَعْضُ الْأَعْصَانِ وَأَنْتَ، رُبُونَةُ بَرِّيَّةٍ، طَعِمْتَ فِيهَا قَصِيرَتَ شَرِبَكَ فِي أَصْلِ الرِّبُونِيَّةِ وَدَسَمَهَا،¹⁸ فَلَا تَفْتَحِرْ عَلَى الْأَعْصَانِ، وَإِنْ افْتَحَرْتَ، فَأَنْتَ لَسْتَ تَحْمِلُ الْأَصْلَ بَلِ الْأَصْلُ إِنَّاكَ يَحْمِلُ.¹⁹ فَسَقُولُ: قُطِعَتِ الْأَعْصَانُ لِأَطَعَمَ أَنَا. حَسَنًا، مِنْ أَجْلِ عَدَمِ الْإِيمَانِ قُطِعَتْ وَأَنْتَ بِالْإِيمَانِ تَبَتْ. لَا تَسْتَكْبِرْ بَلْ خَفْ.²¹ لِأَنَّهُ إِنْ كَانَ اللَّهُ لَمْ يُشْفِقْ عَلَى الْأَعْصَانِ الطَّبِيعِيَّةِ فَلَعَلَّهُ لَا يُشْفِقُ عَلَيْكَ أَيْضًا.

خلاص إسرائيل وحكمة الله

²²فَهَوَذَا لُطْفُ اللَّهِ وَصَرَامَتُهُ، أَمَّا الصَّرَامَةُ فَعَلَى الَّذِينَ سَقَطُوا، وَأَمَّا اللَّطْفُ فَلَكَ إِنْ تَبَتْ فِي اللَّطْفِ، وَإِلَّا

fulness?¹³ For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:¹⁴ If by any means I may provoke to emulation them which are my flesh, and might save some of them.¹⁵ For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?¹⁶ For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.¹⁷ And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;¹⁸ Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.¹⁹ Thou wilt say then, The branches were broken off, that I might be grafted in.²⁰ Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:²¹ For if God spared not the natural branches, take heed lest he also spare not thee.²² Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.²³ And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.²⁴ For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?²⁵ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that

قَأْتِ أَيْضاً سَنُطْعِمُ.²³ وَهُمْ إِنْ لَمْ يَنْبُتُوا فِي عَدَمِ الْإِيمَانِ سَيُطْعَمُونَ، لِأَنَّ اللَّهَ قَادِرٌ أَنْ يُطْعِمَهُمْ أَيْضاً.²⁴ لِأَنَّهُ إِنْ كُنْتَ أَنْتَ قَدْ قُطِعْتَ مِنَ الرَّبْوَةِ الْبَرِّيَّةِ حَسَبَ الطَّبِيعَةِ وَطُعِمْتَ بِخِلَافِ الطَّبِيعَةِ فِي رِبْوَتِي جَيِّدَةٍ، فَكَمْ بِالْحَرِيِّ يُطْعِمُ هَؤُلَاءِ الَّذِينَ هُمْ حَسَبَ الطَّبِيعَةِ فِي رِبْوَتِيهِمِ الْخَاصَّةِ.

²⁵ فَإِنِّي لَسْتُ أُرِيدُ، أَيُّهَا الْإِخْوَةُ، أَنْ تَجْهَلُوا هَذَا السِّرَّ، لِيَلَّا تَكُونُوا عِنْدَ أَنْفُسِكُمْ حُكَمَاءَ: أَنَّ الْمَسَاوَةَ قَدْ حَصَلَتْ جُزْئِيًّا لِإِسْرَائِيلَ إِلَى أَنْ يَدْخُلَ مِلْؤُ الْأَمَمِ²⁶ وَهَكَذَا سَيَخْلُصُ جَمِيعُ إِسْرَائِيلَ، كَمَا هُوَ مَكْتُوبٌ: "سَيَخْرُجُ مِنْ صِهْيَوْنَ الْمُنْقِذُ وَيَبْرُدُ الْفُجُورَ عَنْ يَعْقُوبَ،²⁷ وَهَذَا هُوَ الْعَهْدُ مِنْ قِبَلِي لَهُمْ مَتَى تَرَعْتُ خَطَايَاهُمْ".²⁸ مِنْ جِهَةِ الْإِنْجِيلِ هُمْ أَعْدَاءُ مِنْ أَجْلِكُمْ، وَأَمَّا مِنْ جِهَةِ الْإِخْتِيَارِ فَهُمْ أَجْبَاءُ مِنْ أَجْلِ الْآبَاءِ.²⁹ لِأَنَّ هِبَاتِ اللَّهِ وَدَعْوَتَهُ هِيَ يَلَا تَدَامَةُ. فَإِنَّهُ كَمَا كُنْتُمْ أَنْتُمْ مَرَّةً لَا تُطِيعُونَ اللَّهَ وَلَكِنْ الْآنَ رُحِمْتُمْ بِعِصْيَانِ هَؤُلَاءِ،³¹ هَكَذَا هَؤُلَاءِ أَيْضاً الْآنَ لَمْ يُطِيعُوا لِكَيْ يَرْحَمُوا هُمْ أَيْضاً بِرَحْمَتِكُمْ.³² لِأَنَّ اللَّهَ أَعْلَقَ عَلَى الْجَمِيعِ مَعاً فِي الْعِصْيَانِ لِكَيْ يَرْحَمَ الْجَمِيعَ.

³³ يَا لَعُمُقِ غِنَى اللَّهِ وَحِكْمَتِهِ وَعِلْمِهِ، مَا أَبْعَدَ أَحْكَامَهُ عَنِ الْفَحْصِ وَطُرُقَهُ عَنِ الْإِسْتِيفَاءِ.³⁴ لِأَنَّ: "مَنْ عَزَفَ فَكَّرَ الرَّبُّ أَوْ مَنْ صَارَ لَهُ مُشِيرًا؟"³⁵ أَوْ: "مَنْ سَبَقَ فَأَعْطَاهُ قَبْكَافًا؟"³⁶ لِأَنَّ مِنْهُ وَيَهُ وَلَهُ كُلُّ الْأَشْيَاءِ، لَهُ الْمَجْدُ إِلَى الْأَبَدِ، آمِينَ.

blindness in part is happened to Israel, until the fulness of the Gentiles be come in.²⁶ And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:²⁷ For this is my covenant unto them, when I shall take away their sins.²⁸ As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.²⁹ For the gifts and calling of God are without repentance.³⁰ For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:³¹ Even so have these also now not believed, that through your mercy they also may obtain mercy.³² For God hath concluded them all in unbelief, that he might have mercy upon all.³³ O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!³⁴ For who hath known the mind of the Lord? or who hath been his counsellor?³⁵ Or who hath first given to him, and it shall be recompensed unto him again?³⁶ For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.